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ABSTRACT

The Cambodian folk tale "The Mountain of the Men and the Mountain of the Women" is presented in English (left page) and Khmer (facing right page), with an accompanying teacher's guide. The story, told by a 78-year-old Cambodian Buddhist monk, is part of a longer legend about an unmarried queen who changes marriage customs so she can ask a man to be her husband. The teacher's guide offers suggestions for classroom use of the folk story. It begins with specific performance objectives for using bilingual folk tales and some general ideas for integrating literature with language in the classroom. The second section of the guide offers background information about the geography, history, and culture of Indochina. The third section provides background information specific to the story, including information about ties between schools and home in Cambodia, and additional readings. The subsequent section outlines ideas for whole-class and small-group teaching with this story, including pre-reading activities, motivational exercises, and vocabulary development activities. Finally, a student worksheet provides question-and-answer retention, comprehension, and discussion exercises to be used with a tape recording of the story. The tape recording is not included. (MSE)

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The Mountain of the Men & the Mountain of the Women

រឿង ភ្នំប្រុស ភ្នំស្រី

A traditional Cambodian folktale told in English and Khmer.

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This storybook is the companion piece to a bilingual audiotape of "The Mountain of the Men and the Mountain of the Women" read in Khmer and in English. It is part of a set of three bilingual books and tapes of Indo-Chinese folktales produced by the Voices of Liberty project.

Voices of Liberty is funded by the Zellerbach Family Fund under the direction of Dr. Paula Gillett, humanities professor at San Jose State University.

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The Mountain of the Men & the Mountain of the Women

រឿង ភ្នំប្រុស ភ្នំស្រី

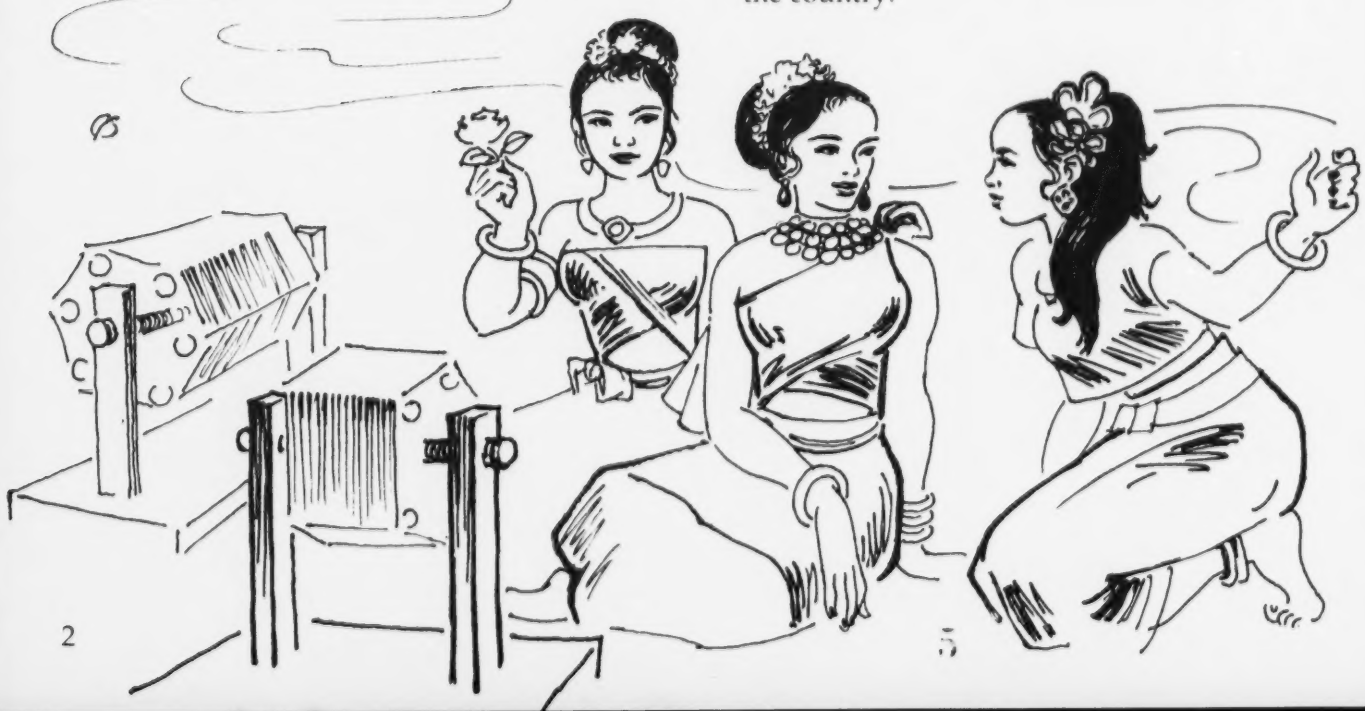
A Cambodian folktale told by Touch Neak and retold by Alice Lucas.
Translated by Samol Tan. Illustrated by You-Shan Tang.

Voices of Liberty
Alice Lucas, Coordinator

A LONG TIME ago, in Kampong Cham province of Cambodia, marriage customs were quite different from the customs of the people today. In those days, it was the girl who proposed marriage to the boy. If the boy and his family decided to accept the girl's proposal, she had to pay for the wedding and buy expensive gifts to give to her future husband.

This custom went on for many years. It seemed very unfair to the young women. They were not as strong as men and could not work as hard to create the wealth necessary to find a good husband.

All over the country girls talked about how to correct this unfair way of finding a marriage partner. They decided to go to the king for his advice. Now, at that time, Jayavarman the First was king of Cambodia. It was this king who had united the Khmer kingdoms of the south with the kingdoms of the north into the mighty Angkor Empire. He had created great cities with beautiful buildings covered with stone carvings. He was a very good king and the girls trusted him to listen to their troubles and help them. But one thoughtful girl reminded the others that the king himself was a man and might not want to change a custom that profited the men of the country.



ទឿង ភ្នំប្រុស ភ្នំស្រី

កាលពីព្រេងនាយនៅប្រទេសកម្ពុជាយើង ក្នុងខេត្តកំពង់ចាម មានរឿងចម្លែកមួយបានកើតឡើង គឺរឿង រៀបអាពាហ៍ពិពាហ៍ មង្គលការដែលខុសពីទំនៀមទម្លាប់របស់ខ្មែរយើងដូចដែលមាន នៅក្នុងបច្ចុប្បន្ននេះទេ។ កាលពីសម័យនោះ ររៀបរៀបអាពាហ៍ពិពាហ៍ ឬមង្គលការគឺស្ត្រីត្រូវចូលមកដណ្តឹងប្រុស មិនមែនប្រុសចូលទៅដណ្តឹងស្រីដូចសព្វថ្ងៃនេះទេ។ វិធីចូលដណ្តឹងគ្នានេះ បើសិនជាសាសុីខ្លួនខាងប្រុស និងគ្រួសារយល់ព្រមរៀបអាពាហ៍ពិពាហ៍ជាមួយនឹងនាងស្រីនោះហើយ ស្ត្រីនោះត្រូវតែរៀបពិធីលើកជំនូន ដោយមានទិញ្ញរបសរបរដ៏ មានតម្លៃ យកមកប្រគល់ឲ្យ អនាគតស្វាមុីរបស់នាង។

ទំនៀមទម្លាប់រៀបពិធីមង្គលការរបៀបនេះ គឺបាន ប្រព្រឹត្តទៅ រស់រយៈពេលជាយូរឆ្នាំ។ បន្ទាប់មកដោយ យល់ឃើញថាបើនៅតែប្រព្រឹត្តរបៀបនេះតទៅទៀតគឺវាមិនសមរម្យហើយនិងមិនត្រឹមត្រូវដល់ស្ត្រីក្រមុំសោះឡើយ។ ពីព្រោះស្រីគឺពុំមានកម្លាំងកំហែងដូចបុរស ហើយម្យ៉ាងទៀតស្ត្រីមិនអាចធ្វើការពិបាកបានដូចបុរស ដើម្បីរកប្រាក់កាសសំរាប់ដើរស្វែងរកស្វាមុីមានរូបដ៏ល្អឆើតបានគ្រប់គ្នាឡើយ។

កាលពីសម័យនោះស្ត្រីពាសពេញទាំងនគរខ្មែរ បានជជែកគ្នាពីមួយទៅមួយ ដើម្បីរកពិធីផ្លាស់ប្តូរនូវរបៀប រៀបពិធីមង្គលការនេះ។ ក្រោយមកស្ត្រីទាំងអស់នោះបានបបួលគ្នាចូលទៅគាល់ស្តេច ដើម្បីសុំឲ្យព្រះអង្គជួយ ធ្វើការវិនិច្ឆ័យ។
ជំនាន់នោះគឺព្រះបាទជ័យវរ្ម័នមួយដែលនៅគ្រងរាជ្យសម្បត្តិនៅក្នុងប្រទេសខ្មែរយើង។ ស្តេចអង្គនេះហើយ ដែលបានធ្វើការបង្រួបបង្រួមទឹកដីនគរខ្មែរយើងភាគខាងត្បូងនិងខាងជើងឲ្យទៅជានគរតែមួយដែលគេហៅថាមហានគរ។
មិនតែប៉ុណ្ណោះព្រះអង្គថែមទាំងបានកសាងទីក្រុងមួយដែលពោរ

"We must think of a scheme to trick the king into making the young men propose marriage to us!" cried another girl. And so the girls made a secret plan to present to the king. The best speakers from among the young women journeyed to the city of Angkor to visit the king.

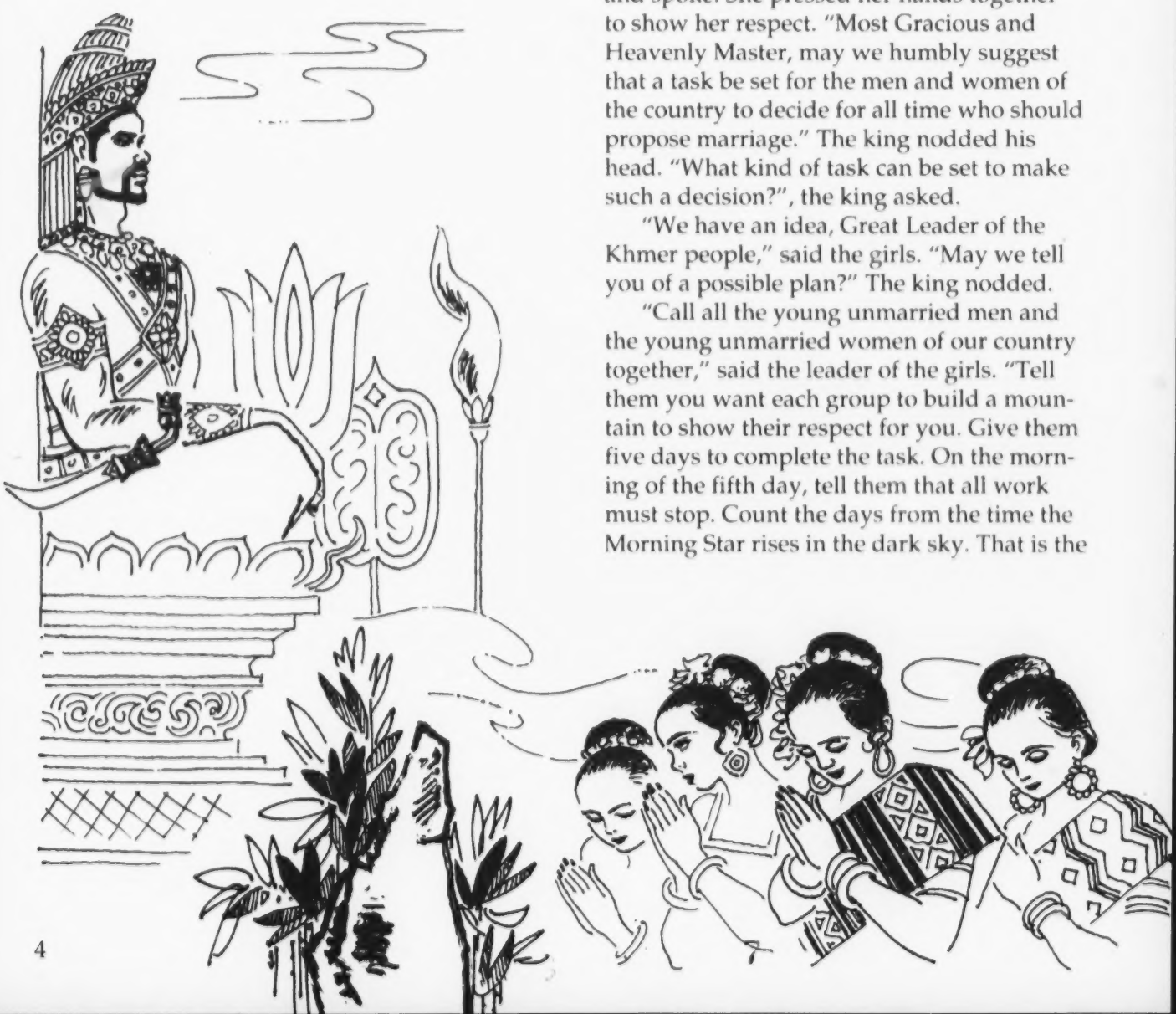
"Most high and sovereign Lord," they said as they knelt before the king, "we ask you to listen to our story. We girls are such weak creatures compared to the strong young men in our country. Yet we are the ones who must propose marriage to a boy, and pay for the wedding! And we must also give fine gifts to him and his family! It is very hard for us to do these things. Why is it that the stronger boys do not have to propose marriage to us? They are more able than we to pay for the wedding ceremony and buy beautiful gifts, do you not agree?"

King Jayavarman remained silent for a long time. He gazed down at the bowed heads and graceful arms and hands of the girls. "Perhaps you are right, beautiful daughters of the Khmer," replied the king. "But what am I to do? This is the custom of our land. How can I change the ancient way our ancestors have always prepared for marriage?"

The boldest of the girls raised her head and spoke. She pressed her hands together to show her respect. "Most Gracious and Heavenly Master, may we humbly suggest that a task be set for the men and women of the country to decide for all time who should propose marriage." The king nodded his head. "What kind of task can be set to make such a decision?", the king asked.

"We have an idea, Great Leader of the Khmer people," said the girls. "May we tell you of a possible plan?" The king nodded.

"Call all the young unmarried men and the young unmarried women of our country together," said the leader of the girls. "Tell them you want each group to build a mountain to show their respect for you. Give them five days to complete the task. On the morning of the fifth day, tell them that all work must stop. Count the days from the time the Morning Star rises in the dark sky. That is the



ពោញទៅ ដោយសម្រស់ល្អស្រស់ឆើតឆាយមិនចាញ់ប្រទេសដ៏ទៃឡើយ។ អាគារនិមួយៗគឺសង់ឡើងរំពឹថ្មមានរូបចម្លាក់ក្បាច់រចនាភ្ជាប់ជាមួយផង។ នេះគឺបានសរឲ្យឃើញថាព្រះបាទជ័យវរ្ម័នទី៧យជាស្តេចដ៏ល្អឆ្នើមមួយរបស់ខ្មែរយើងកាលជំនាន់នោះ។

រីឯស្ត្រីទាំងអស់ដែលបានមកថ្វាយបង្គំព្រះអង្គរំពីរឿងរ៉ាវរបស់ខ្លួននោះ ព្រោះគេមានជំនឿជឿជាក់ទៅលើព្រះអង្គណាស់។ ហើយព្រះអង្គក៏បានធ្វើការវិច្ឆ័យរឿងនោះឲ្យពួកគេដែរ។ តែនៅពេលនោះមានស្ត្រីម្នាក់ដែលមានសេចក្តីឈ្លាសវៃជាងគេបានប្រាប់ដល់ស្ត្រី ផ្សេងៗទៀតថា៖ ព្រះអង្គក៏ជាបុរសដែរ ប្រហែលជាព្រះអង្គមិនអាចធ្វើការផ្លាស់ប្តូរនូវទំនៀមទម្លាប់អាពាហ៍ពិពាហ៍ដែលជាចំណង់ចំណូលចិត្តរបស់បុរសទូទាំងនគរនេះបានឡើយ។

"ដូច្នេះយើងត្រូវតែធ្វើអ្វីមួយ ដើម្បីបញ្ឆោតព្រះអង្គ ឲ្យបញ្ជូនបុរសចូលមកដណ្តឹង និងសុំរៀបការជាមួយស្ត្រី ទីពៅ" នេះគឺជាសំដីរបស់ស្ត្រីម្នាក់នោះ។ បន្ទាប់មកពួកស្ត្រីទាំងនោះដោយបាននូវឱកាសយ៉ាងល្អដូច្នេះ ក៏នាំគ្នារៀបគម្រោងការណ៍សម្ងាត់មួយដើម្បីបានចូលថ្វាយបង្គំព្រះអង្គ។ នៅវេលានោះមានមេដឹកនាំស្ត្រីម្នាក់បាននាំស្ត្រីទាំងអស់ធ្វើដំណើរទៅថ្វាយបង្គំព្រះអង្គដែលគង់នៅឯអង្គរវត្ត។

ពួកស្ត្រីទាំងនេះបានអង្គុយបត់ជើងរួចក្រាបថ្វាយទូលព្រះអង្គថា, "ក្រាបទូលព្រះអង្គជាម្ចាស់ផែនដី យើងខ្ញុំព្រះករុណាមកនេះគឺសូមឲ្យព្រះអង្គជួយរកយុត្តិធម៌ឲ្យដល់ពួកទូលព្រះបង្គំទាំងអស់គ្នាជាស្ត្រីដែលមានភេទទន់ខ្សោយនឹងមិនអាចប្រៀបធៀបទៅនឹងបុរសដែលមានកម្លាំងខ្លាំងក្លានោះបានទេ។ មិនតែប៉ុណ្ណោះយើងខ្ញុំព្រះករុណាដែលជាស្ត្រី ត្រូវមកដណ្តឹងបុរសធ្វើជាស្វាមីនោះ គឺត្រូវចេញថ្លៃមង្គលការនិងត្រូវទិញរបស់របរសំរាប់លើកជំនូនទៅឲ្យគ្រួសារបុរសនោះទៀតផង។ កិច្ចការនេះគឺមានភាពធ្ងន់ធ្ងរណាស់សំរាប់ទូលព្រះបង្គំទាំងអស់គ្នាដែលជាស្ត្រីភេទ។ ចុះហេតុដូចម្តេចបានជាព្រះអង្គមិនឲ្យបុរសដែលជាអ្នកមានកម្លាំងពលំដ៏ខ្លាំងក្លាចូលមកដណ្តឹងស្រីធ្វើជាភរិយាទៀ?

ព្រោះបុរសមានឥទ្ធិពលខ្លាំងជាងយើងខ្ញុំព្រះករុណាក្នុងការយកប្រាក់មករៀបពិធីបង្គលការនិងទិញរបស់របរសំរាប់លើកជំនូន។ ដូច្នេះតើព្រះអង្គយល់ព្រមដែរឬទេ?

នៅពេលនោះព្រះបាទជ័យវរ្ម័នគង់នៅយ៉ាងស្ងៀមពុំមានចេញព្រះបន្ទូលអ្វីឡើយ។ បន្ទាប់មកព្រះអង្គបាន សម្លឹងមើលទៅដៃដ៏សរស្អាតរបស់ស្ត្រីរួចមានព្រះបន្ទូលថា "ប្រហែលអ្នកទាំងអស់គ្នានិយាយនេះគឺត្រូវតាមកូនបណ្តុលចិត្តរបស់ខ្មែរក៏ពិតមែនហើយ។" ប៉ុន្តែតើព្រះអង្គត្រូវធ្វើយ៉ាងណា? រួចព្រះអង្គបន្តរទៀតថា"នេះគឺជាទំនៀមទម្លាប់របស់នគរយើង, តើឲ្យយើងដូរទំនៀមទម្លាប់នេះដែលធ្លាប់មានតាំងពីដូនតាមកនោះម្តេចនឹងបាន។ បន្ទាប់មកស្ត្រីដែលមានចិត្តដ៏អង់អាចម្នាក់ បានងើបក្បាលឡើង តែមុននឹងនាងនិយាយនាងបានសំពះថ្វាយបង្គំព្រះអង្គសិនរួចបានចាប់ផ្តើមនិយាយថា, "យើងខ្ញុំព្រះករុណាសូមព្រះអង្គប្រោសប្រទានថាតើព្រះអង្គយល់ព្រមឲ្យទូលព្រះបង្គំថ្វាយនូវយោបល់ដើម្បីរកយុត្តិធម៌ឲ្យបុរសនិងស្ត្រីនៅក្នុងនគរយើង។ តើអ្នកណាត្រូវចូលទៅដណ្តឹងអ្នកណានោះ។" ព្រះអង្គបានងក់ព្រះកេសារ រួចមានបន្ទូលថា, "និយាយមកចុះនាង, តើមានយោបល់ណាដើម្បីយកមកដោះស្រាយក្នុងរឿងនេះ?"

នាងនោះបានទូលព្រះអង្គដូចតទៅ, ឱព្រះអង្គម្ចាស់ដ៏រុងរឿងនៃប្រជាជនខ្មែរអើយ យើងខ្ញុំព្រះករុណាមានគំនិតដ៏ល្អប្រពៃមួយសូមព្រះអង្គមេត្តាប្រោសប្រណីអនុញ្ញាតិឲ្យទូលបង្គំទូលថ្វាយ អំពីគំរោងការណ៍នោះបានឬទេ?ព្រះអង្គបានញាក់ព្រះភ័ក្ត្រឲ្យសញ្ញាថាបាន។ បន្ទាប់មកនាងនោះក៏ក្រោកឈរឡើងរួចនិយាយទូលព្រះអង្គឲ្យបញ្ជារប្រមូលប្រុសកម្លោះ ហើយនិងស្ត្រីក្រមុំទាំងអស់ដែលមាននៅក្នុងនគរទាំងប៉ុន្មានឱ្យមកពួនភ្ជិតភ្ជាល់គ្នា។ ក្នុងរយៈពេលប្រាំថ្ងៃគឺត្រូវធ្វើឲ្យរួច។ នៅពេលព្រឹកព្រលឹមក្នុងថ្ងៃទីប្រាំ សូមព្រះអង្គបញ្ជាឲ្យអ្នក ទាំងអស់នោះឈប់ធ្វើការភ្លាម ហើយយើងត្រូវកំណត់យកផ្កាយព្រឹកជាសំគាល់នៅពេលយប់។ ពេលដែលព្រះអាទិត្យមិនទាន់រះគឺយើងអាចមើលឃើញផ្កាយ

time before the sun shows its face, while the Night Sky Crocodile can still be seen. When the Morning Star rises on the first day, beat the royal drum to signal for work to begin. When the Morning Star rises for the fifth time, the work must stop."

There were not many mountains in Kampoon Cham province and the king liked the idea of having two mountains built to honor him. He thought he could stand on the top of these mountains and be closer to heaven. He could also watch for enemies from the mountain top. And being a man himself, he believed the men would win this contest and the Khmer way of proposing marriage would continue just as it had in the past.

So, the king agreed to the girl's plan. The next day, his ministers called all the young people to the king's palace. As they knelt before him, the king spoke: "The unmarried women are unhappy with our country's marriage customs. They want the men of the kingdom to propose marriage to them, and to pay for the wedding!"

The young men laughed at such a foolish idea. "Silence!" the king shouted. "Therefore, to be perfectly fair to the girls," the king continued, "I have devised a plan. Listen carefully and I will explain it to you."

As the young men and women sat in respectful silence, the king told them about the plan to build two mountains. He explained how the days would be counted by the rise of the Morning Star. "Do you agree to this plan?", he asked. Everyone bowed even lower to show their agreement.

"Then come with me and I will show you where to build." The king, followed by his ministers, who were followed by the young men, who were followed by the young women, walked along the east bank of the Mekong River to the place where the mountains were to be built.

"Tomorrow, as the Morning Star rises, I will sound the royal drum. That will be the signal for work to begin here beside the river.

"You may work both day and night for the five days. But," he warned them, "you must

ព្រឹក។ ដូច្នេះនៅថ្ងៃដំបូង ពេលដែលផ្កាយព្រឹកនេះឡើងភ្លាមគឺសូមព្រះអង្គចាត់ឲ្យគេវាយស្គរជាសញ្ញាចាប់ផ្តើមការងារ។ ប៉ុន្តែដល់ថ្ងៃទីប្រាំ នៅពេលដែលផ្កាយព្រឹកចាប់នេះឡើង ពួកអ្នកពូនភ្នំទាំងអស់គឺត្រូវឈប់ធ្វើការភ្លាម។

ចួនជាសម័យនោះនៅក្នុងខេត្តកំពុងចាមពុំសូវមានភ្នំច្រើនផង ព្រះអង្គក៏សប់ព្រះទ័យទៅលើវិធានការណ៍នេះណាស់និងដើម្បីជាកិត្តិយសដល់ព្រះអង្គផងដែរ។ ម្យ៉ាងទៀតព្រះអង្គបានឈ្វេងយល់ឃើញថានេះ គឺជាឱកាសដ៏ល្អមួយដែលព្រះអង្គអាចឡើងទៅលើ កំពូលភ្នំទាំងពីរនោះ និងដែលធ្វើឲ្យអារឃ្មណ៍ព្រះអង្គគឺហាក់បីដូចជាបានស្ថិតនៅជិតស្ថានសួគ៌អីរញ្ជឹង។ ម្យ៉ាងទៀតព្រះអង្គក៏អាចមើលសត្រូវពីលើកំពូលភ្នំបានពីចម្ងាយផង។ ព្រះអង្គបានឈ្វេងយល់ឃើញទៀតថា ព្រះអង្គក៏ជាបុរសដូចបុរសដ៏ទៃទៀតដែរ ហើយបុរសមុខជាអាចយកឈ្នះលើស្ត្រីបានមិនខានឡើយ។ ដូច្នេះស្ត្រីគឺនៅតែចូលមកដណ្តឹងប្រុសដើម្បីយកទៅធ្វើប្តីតាមទំនៀមទម្លាប់តាំងពីដូនតាតែដដែល។

ដូច្នេះហើយព្រះអង្គក៏យល់ព្រមឱ្យធ្វើតាមបង្ហោះបាយនោះទៅ។ ថ្ងៃបន្ទាប់មកអស់ពួកនាហ្ម៊ឺនមន្ត្រីបានប្រកាសហៅអស់យុវជនយុវនារីដែលមាននៅក្នុងនគរទាំងប៉ុន្មានឲ្យចូលមកគាល់ព្រះអង្គនៅក្នុងវាំង។ រួចហើយព្រះអង្គបានចាប់ផ្តើមប្រកាសអំពីគំនោងការណ៍ដល់បុរសថា, ស្ត្រីទាំងអស់នៅក្នុងនគរយើងគេមានការកើតទុក្ខមិនសុខចិត្តអំពីពិធីមង្គលការរបស់យើងសព្វថ្ងៃនេះទេ។ ពួកគេទាំងអស់គ្នាគឺមានបំណងចង់ឲ្យប្រុសនៅក្នុងនគរយើងលើកជំនួនចូលទៅដណ្តឹងស្រីមកធ្វើជាប្រពន្ធវិញម្តង។

រីឯបុរសក៏បាននាំគ្នាសើចចំអកនៅគំនិតដែលមិនសមរម្យនេះ។ នៅស្ងៀមមួយស្របក់, ទើបព្រះអង្គមាន បន្ទូលឡើងថា, "ដើម្បីឲ្យមានយុត្តិធម៌ដល់ស្ត្រីដែលមាននៅក្នុងនគរយើងចូរអ្នកទាំងអស់គ្នាប្រុងស្តាប់។ ព្រះអង្គក៏មានបន្ទូលប្រាប់អំពីគំនោងការណ៍លើកភ្នំទាំងពីរនោះ។ និង ថែមទាំងបានពន្យល់ដល់ពួកយុវជនយុវនារីទាំងនោះទៀតអំពីការយកផ្កាយព្រឹកធ្វើជាសញ្ញាសំគាល់ក្នុងការចាប់ផ្តើមនិងឈប់ធ្វើការ។ រួចព្រះអង្គបានសួរទៅអ្នកទាំងអស់នោះថា, "តើអ្នកទាំងអស់គ្នាយល់អំពីវិធីនេះហើយឬនៅ?" ពួកគេក៏បានខ្ទរខ្ទាលថ្វាយបង្គំថា បានយល់ព្រមហើយ។"

អញ្ជើញនាំគ្នាមកតាមយើង ហើយយើងនឹងបង្ហាញ អំពីកន្លែងដល់ពួកឯងរាល់គ្នាដែលត្រូវលើកភ្នំពីរនោះ។ រីឯអស់ពួកនាហ្ម៊ឺនសព្វមុខមន្ត្រីក៏បានដើរហែរហមព្រះអង្គដោយមានកម្លោះនិងក្រមុំទូទាំងនគរទៅជាមួយផង។ គេទាំងអស់គ្នាដើរតាមមាត់ទន្លេមេកុងនៅត្រើយខាងកើត តម្រង់ទៅកាន់កន្លែង ដែលព្រះអង្គបានកំណត់ទុកសំរាប់ឲ្យពួកកម្លោះ និងក្រមុំពូនភ្នំ ដើម្បីភ្ជាល់គ្នានោះ។ ដល់ថ្ងៃស្អែក នៅពេលផ្កាយព្រឹករះ, ព្រះអង្គនឹង ឲ្យគេទូងស្គរជាសញ្ញាឲ្យពួកកម្លោះ និង ក្រមុំថា ដល់ពេលចាប់ផ្តើមពូនភ្នំហើយ។ នៅមុនពេល ដែលព្រះអង្គយាងចេញមកវិញ ព្រះអង្គបានបញ្ជាក់ប្រាប់ដល់ពួកកម្លោះនិងក្រមុំទាំងនោះថា, "ពួកឯងទាំងអស់គ្នាពូនភ្នំនេះក្នុងចំនួនប្រាំថ្ងៃ គឺរាចធ្វើការបានទាំងយប់ទាំងថ្ងៃ។ ហើយព្រះអង្គបានបញ្ជាក់ដល់អ្នកទាំងអស់នោះយ៉ាងច្បាស់លាស់ទៀតថា "ពួកឯងត្រូវឲ្យចាំថា, ដល់ថ្ងៃទីប្រាំកាលណាពួកឯងឃើញផ្កាយព្រឹក

remember: When the Morning Star rises the fifth time, you must stop work. Then you may rest until the sun shows his face. Do you understand?"

The young men and the young women nodded. "When the day is fully light," the king continued, "I will inspect the work myself. If the men have built the higher mountain, the women must continue to follow the marriage traditions of our ancestors. But if the women's mountain is highest, then the men must propose marriage, pay for the wedding and bring gifts to the woman and her family."

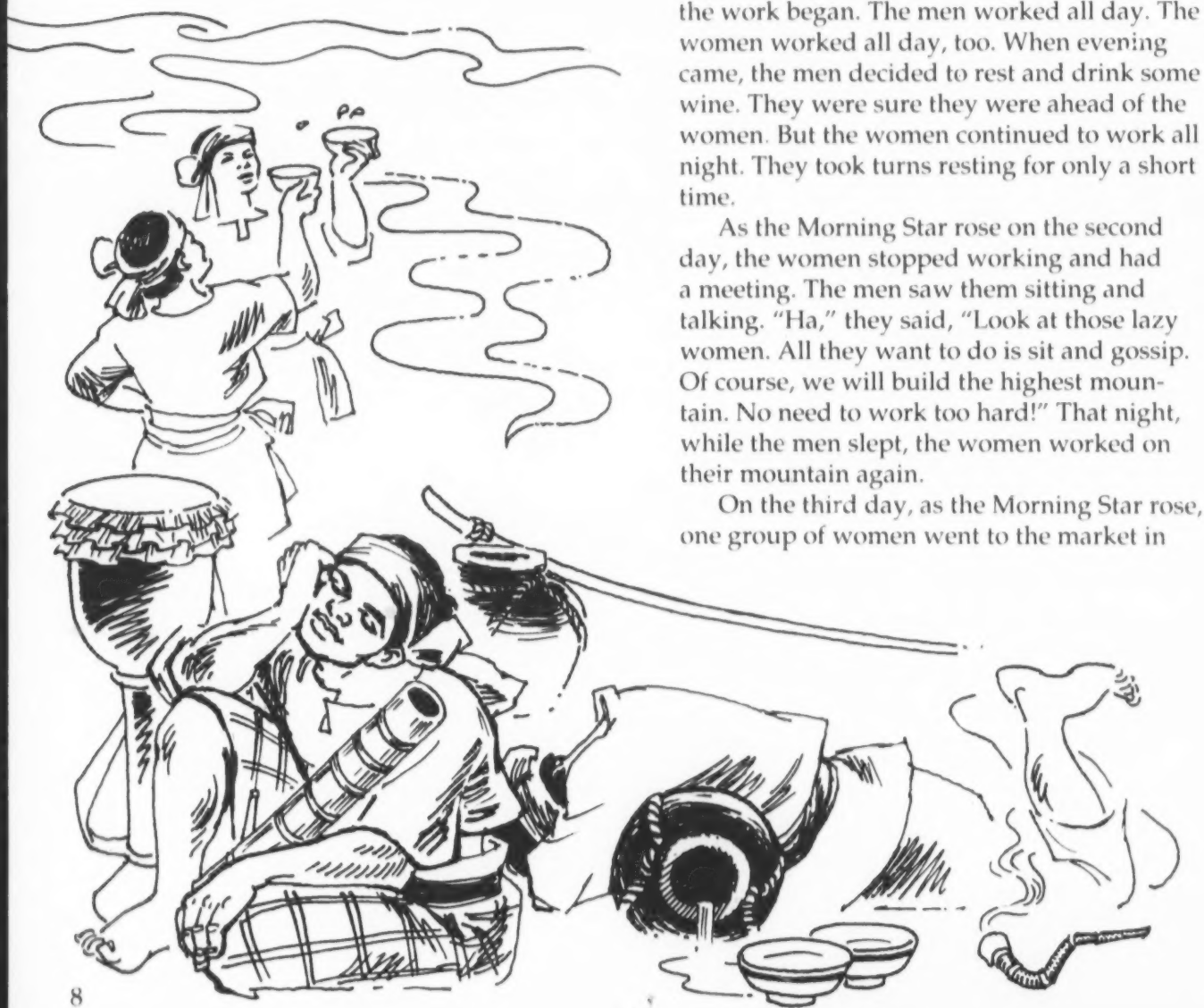
When the king had left, the men laughed and joked about the proposal. "No woman can do such hard work," they said to themselves. "We will win with no effort at all! Let us go home to our parents and rest so we are ready to work tomorrow."

That night, while the men were sleeping, the women met. They were afraid they might lose unless they started work right away. Quietly, they walked to the building place by the river. Carefully, they loosened the earth so that the next day they could roll big stones together to form the base of their mountain. Then they covered their work with branches of trees so no one would guess they had already started.

When the Morning Star rose the next day, the king sounded the royal drum and the work began. The men worked all day. The women worked all day, too. When evening came, the men decided to rest and drink some wine. They were sure they were ahead of the women. But the women continued to work all night. They took turns resting for only a short time.

As the Morning Star rose on the second day, the women stopped working and had a meeting. The men saw them sitting and talking. "Ha," they said, "Look at those lazy women. All they want to do is sit and gossip. Of course, we will build the highest mountain. No need to work too hard!" That night, while the men slept, the women worked on their mountain again.

On the third day, as the Morning Star rose, one group of women went to the market in



រះ ចូរឯងទាំងអស់គ្នាឈប់ធ្វើការភ្លាម។" រួចហើយពួកឯងអាចសំអាកបានរហូតដល់ពេលព្រះអាទិត្យរះ, តើពួកឯងយល់ហើយឬនៅ? ពួកកម្លោះ និង ក្រមុំទាំងអស់ បានខ្ញិនក្បាលចុះក្រាបថ្វាយបង្គំដល់ព្រះអង្គ។ រួចហើយព្រះអង្គបានពោលបន្តរទៀតថា ដល់ពេលថ្ងៃរះពេញលេញ យើងនឹងដើរមកពនិត្យមើលកិច្ចការនេះដោយខ្លួនឯង បើសិនជាយើងឃើញខាងប្រុស លើកភ្នំបានខ្ពស់ជាងខាងស្ត្រី ពួកស្រីៗទាំងអស់ដែលហាននៅក្នុងនគរនេះត្រូវបន្តរធ្វើពិធីរៀបមង្គលការទៅតាមទំនៀមទំលាប់របស់ដូនតាយើងដដែលៗ ប៉ុន្តែបើខាងប្រុសលើកបានទាបជាងខាងស្រីវិញនោះ, ចាប់ពីថ្ងៃនេះតទៅ ពួកកម្លោះ បើចង់បានប្រពន្ធ គឺ ត្រូវតែលើកជំនូនចូលទៅផ្ទះស្រីនិងត្រូវបងថ្លៃដើម្បីរៀបពិធីមង្គលការវិញ។ លុះបានពន្យល់ណែនាំគ្រប់សព្វរួចហើយ ព្រះអង្គក៏ឃាងចេញទៅ, ឯពួកកម្លោះៗក៏បាននាំគ្នាសើចចំអកលេងរំពឹតម្រាំងការណ៍នេះ។ ពួកគេជជែកគ្នាថា "មិនដែលមានស្រីឯណាមកពួនភ្នំនេះបានឡើយ ពួកយើងមិនបាច់ខំប្រឹងធ្វើ ក៏វាឈ្នះដែរ។ បើរញ្ជឹង តោះ យើងនាំគ្នាទៅផ្ទះ ដេកសំអាកឲ្យស្រួលសិនដើម្បីយកកម្លាំងធ្វើការនៅថ្ងៃស្អែក។ បន្ទាប់មកពួកកម្លោះៗក៏នាំគ្នាទៅផ្ទះរៀងៗខ្លួន។

នារាត្រីនោះ នៅពេលដែលពួកកម្លោះៗដេកលក់រស់ទៅ ឯពួកស្រីៗក៏បានបបួលគ្នាជំនុំ ព្រោះគេបានដឹងរួចទៅហើយថា គេនឹងមិនអាចយកជ័យជំនះលើពួកកម្លោះៗបានទេ បើសិនជាគេមិនលួចចាប់ផ្តើមធ្វើការមុននោះ។ ជំនុំគ្នារួចហើយ ពួកស្រីទាំងអស់ក៏ស្ទុះស្រួលនាំគ្នាដើរទៅកាន់កន្លែងធ្វើការយ៉ាងស្ងាត់ស្ងៀម គឺមិនឲ្យពួកកម្លោះៗដឹងខ្លួនឡើយ។ ពេលនោះពួកស្រីៗបានជីកគាស់ដុំថ្មដារសំរាប់ក្រាលនៅខាងក្រោមជើងភ្នំចុងរួចជាស្រេច លុះដល់ថ្ងៃស្អែកឡើង គេក៏យកដុំថ្មទាំងនោះមកតម្រៀបតែម្តង។ ហើយពួកស្រីៗទាំងអស់នោះគឺឆ្លាតណាស់ គឺគេបានកាច់ស្លឹកឈើមកគ្របលើកិច្ចការរបស់គេដែលបានលួចធ្វើកាលពីយប់ដើម្បីកុំឲ្យពួកកម្លោះៗបានដឹង។

ស្អែកឡើងដល់ពេលផ្កាយព្រឹកនះ, សម្លេងស្គរជាសញ្ញាចាប់ផ្តើមបានបន្លឺឡើងយ៉ាងកងរំពង ពួកបុរសខំធ្វើការអស់ពេញមួយថ្ងៃ។ រីឯពួកស្រីៗក៏ខំប្រឹងគ្មានសំអាកអស់ពេលពេញមួយថ្ងៃដែរ។ ប៉ុន្តែនៅពេលយប់ពួកកម្លោះៗបាននាំគ្នាឈប់សម្រាក ជប់លៀងផឹកស្រា លេងល្បែងយ៉ាងសប្បាយរីករងកង ព្រោះពួកគេគិតថាគេបានធ្វើលឿនជាងពួកស្រីៗ។ ឯចំណែកពួកស្រីៗវិញ គឺ ខំធ្វើការទាំងយប់ទាំងថ្ងៃឥតមានពេលឈប់ឈរឡើយ។ គេគ្រាន់តែផ្លាស់ប្តូរគ្នាសំអាកតែបន្តិចបន្តួចប៉ណ្ណោះ។

នៅថ្ងៃទីពីរពេលផ្កាយព្រឹកនះ, ពួកស្រីៗនាំគ្នាសំអាកពីការងារដើម្បីបើករង្គប្រជុំ។ ឯពួកកម្លោះៗវិញ កាលបើបានឃើញដូច្នេះក៏នាំគ្នានិយាយមើលងាយដល់ពួកស្រីៗរស់នោះថា, "ពួកស្រីខ្ជិលច្រអូសរស់នេះ ពួកវាគ្មានធ្វើអ្វី ក្រៅអំពីនាំគ្នារង្គុយលេង និងរករឿងនិយាយដើមគ្នាតែប៉ុណ្ណោះ។ ពួកយើងច្បាស់ជានឹង ពួនភ្នំបានខ្ពស់ជាងពួកវាជាមិនខាន។ ដូច្នេះពួកយើងមិនបាច់ចាំខំប្រឹងធ្វើការខ្លាំងពេកទេ។" ពេលព្រលប់ក៏បានមកដល់។ ហើយពួកកម្លោះៗក៏បាននាំគ្នាចូលដេករស់។ នៅតែពួកស្រីៗទេដែលខំប្រឹងយ៉ាងមហាញឹកដដែល។

ថ្ងៃទីបី ពេលផ្កាយព្រឹកនះឡើងម្តងទៀត នៅពេលនោះមានពួកស្រីមួយក្រុមតូចបានចេញដំណើរទៅរកទិញក្រដាស់ភ្លី, ស្ពឹង, ខ្សែរ៉ិបោះ និងទៀន។ មួយក្រុមទៀត ក៏បានចេញដំណើរទៅក្នុង

the village to buy some thin, clear paper, some string and a candle. Another group went to the forest to cut some bamboo.

"Look at that group of women over there. Some are going to the village market and others are going to the woods to get out of the hot sun. They cannot stand this hard work. And so saying, the men also stopped their work to sit in the cool shade of a tree. Again on the third night, the women worked while the men slept.

On the fourth day, as the Morning Star rose, the men saw the women sitting in a close group beside their small mountain. The men could not see what they were doing. "Now just look at those foolish women! They must be chewing betel nut instead of working. How do you expect to build a mountain that way?" the men laughed. They worked for a while, then sat down to rest under a tree.

Now, what do you think the women had been doing as they sat in the circle that day? They had been making their own Morning Star! They used a very sharp knife to cut the bamboo from the forest into slender pieces. They arranged the pieces in the shape of a star and tied the corners together with pieces of strong grass. Then they covered the star with the clear paper. Now the star looked like a lantern. Next, they tied a long string to their star and hid the whole thing in the grass.

That night, the women again worked on the mountain as the men slept. But in only a few hours, they took the star lantern from its hiding place in the grass and put the candle inside. An evening breeze lifted the lantern high in the sky. There it shone bright against the darkness.

At once, the women began to wail and cry. "Oh, no, what a short night this was! Now the Morning Star has risen for the fifth time and we must stop building. Oh, we have certainly lost the mountain building race to the men."

The men hearing all this noise, woke up

ព្រៃដើម្បីកាប់ឫស្សី។ និយាយពីពួកកម្លោះវិញ កាលបើបានឃើញពួកស្រីៗធ្វើយ៉ាងនេះ គេនាំគ្នាត្រេកអរសើចចំអកលេងជាល្បែង។ មានបុរសម្នាក់ពោលឡើងថា,"មើលពួកវានោះ នាំគ្នាគេចចូលព្រៃដើម្បីរកប្តូរស្រស់ហើយ នេះគឺបញ្ជាក់ឲ្យឃើញថាពួកវាមិនអាចនៅធ្វើការកណ្តាលថ្ងៃក្តៅ និងធ្វើការធ្ងន់ៗបានឡើយ។ ប៉ុន្តែតាមការពិតគឺពួកបុរសទេដែលនាំគ្នាទៅរង្គុយជ្រកម្លប់នៅក្រោមដើមឈើនោះ។ ពេលព្រលប់មកដល់ គឺដូចពីយប់ម្សិលមិញ ពួកបុរសបាននាំគ្នាចូលដេករស់។ មានតែពួកស្រីៗទេដែលនៅ នាំគ្នាធ្វើការជាធម្មតា។

នៅថ្ងៃទីបួនចួនពេលដែលផ្កាយព្រឹកនេះឡើង ពួកបុរសបានឃើញខាងពួកស្រីនាំគ្នារង្គុយជាក្រុមជិតគ្នានៅម្ខាងកូនភ្នំកំបុកតូចមួយ។ ពួកបុរសទាំងរស់នោះមិនបានមើលឃើញទេថា តើពួកស្រីៗគេកំពង់តែធ្វើអ្វីនោះ។ បុរសម្នាក់បានពោលឡើងថា, "មើលចុះពួកស្រីៗខ្ជិលច្រអូសរស់នោះ, វាគិតតែពីនាំគ្នារង្គុយស៊ីស្លា ស៊ីឃ្លាំងសការងារទៅវិញ តើឲ្យវាធ្វើភ្នំយ៉ាងម៉េចនឹងកើត? ហើយពួកកម្លោះរស់នោះក៏នាំគ្នាសើចឡើង។ ពួកកម្លោះទាំងរស់នេះធ្វើការបន្តិចឈប់ៗជារឿយៗ។ បន្ទាប់មកគេក៏បាននាំគ្នាជជែកពីមួយទៅមួយ ជីករកឫសគល់ អំពីពួកស្រីដែលបានរង្គុយជំនុំគ្នាពីម្សិលមិញនោះ។ បុរសម្នាក់សួរឡើងថា, "តើមាននរណាបានដឹងអំពីពួកស្រីៗគេធ្វើអ្វីខ្លះពីម្សិលមិញ?"

កាលពីថ្ងៃម្សិលមិញ ពួកស្រីៗដែលរង្គុយជំនុំគ្នានោះ គឺគេនាំគ្នាធ្វើគោមមួយ។ ពួកគេនាំគ្នាយកកាំបិតយ៉ាងមុតមកបិតឫស្សីឲ្យរលីងតូចៗ ក្រោយមកគេយកបន្លះឫស្សីទាំងអស់នោះមកផ្គុំគ្នាធ្វើជារៀងផ្កាយ រួចចងជ្រុងវាជាមួយនឹងវែរយ៉ាងតឹង ទើបយកក្រដាស់ដែលស្តើងភ្លឺមកបិតពីខាងក្រៅគោម។ បន្ទាប់ពីធ្វើគោមរួចហើយគេក៏យកខ្សែរំបោះ មកចងភ្ជាប់ទៅនឹងតួរគោម។ រួចហើយពួកនាងស្រីទាំងនោះក៏បានយកគោមទៅលាក់នៅក្រោមស្មៅបាត់ទៅ។

នៅក្នុងរាត្រីចុងក្រោយពួកស្រីៗបាននាំគ្នាខំធ្វើការដូចតែពីមុនឯខាងបុរសវិញគឺគិតតែពីនាំគ្នាដេក។ ពួកស្រីៗមានប្រាជ្ញា បាននាំគ្នាជញ្ជូនដីពីក្បាលព្រលប់រស់រយៈពេលចំនួនពីរឬបីម៉ោង។ រួចក៏នាំគ្នាទៅយកគោមដែលបានលាក់ទុកពីថ្ងៃនោះ មកដោតទៀនដុតដាក់នៅចំកណ្តាល។ ចួនជានៅវេលានោះមានខ្យល់ជំនោរបក់មកល្មើយៗធ្វើឲ្យគោមដែលពួកស្រីៗបង្កោះនោះបានហោះឡើងយ៉ាងខ្ពស់នៅជ្រុងល្វីសានភ្នំដែលចាំងពន្លឺភ្លឺចិញ្ចាច។ ម្តងនេះពួកស្រីធ្វើជាទ្រហោរយំរៀបរាប់ថាហេតុយ៉ាងម៉េចក៏ឆាប់ភ្លឺម្ល៉េះយប់នេះ។ រួចពួកស្រីទាំងនោះនាំគ្នាស្រែកឡើងថា, "ឥឡូវនេះផ្កាយព្រឹកនេះឡើងជាគម្រប់លើកទីប្រាំហើយ, យើងទាំងអស់គ្នាត្រូវឈប់ជញ្ជូនដីតទៅទៀត។" មិនតែប៉ុណ្ណោះពួកស្រីទាំងនោះបានបន្តទៀតថា, "យើងច្បាស់ជាចាញ់ខាងពួកប្រុសៗហើយ។"

and looked at the sky. There, they saw the bright star shining. "Listen to those wailing women," they shouted. "Now we have clearly won the building race. When the sun rises and the king comes to inspect the two mountains, we will be the winners. Come, friends, let us sleep a little longer so we will be rested for a big celebration tomorrow."

So the men went back to sleep, and the women continued to build all the rest of the night. When the true Morning Star rose for the fifth time, they stopped and they too rested.

As the sun climbed over the edge of the earth into the eastern sky, and the land flooded with light, the king and his ministers came to inspect the mountain. The king looked to the east. There stood the women's tall mountain sloping gracefully to a slender peak.

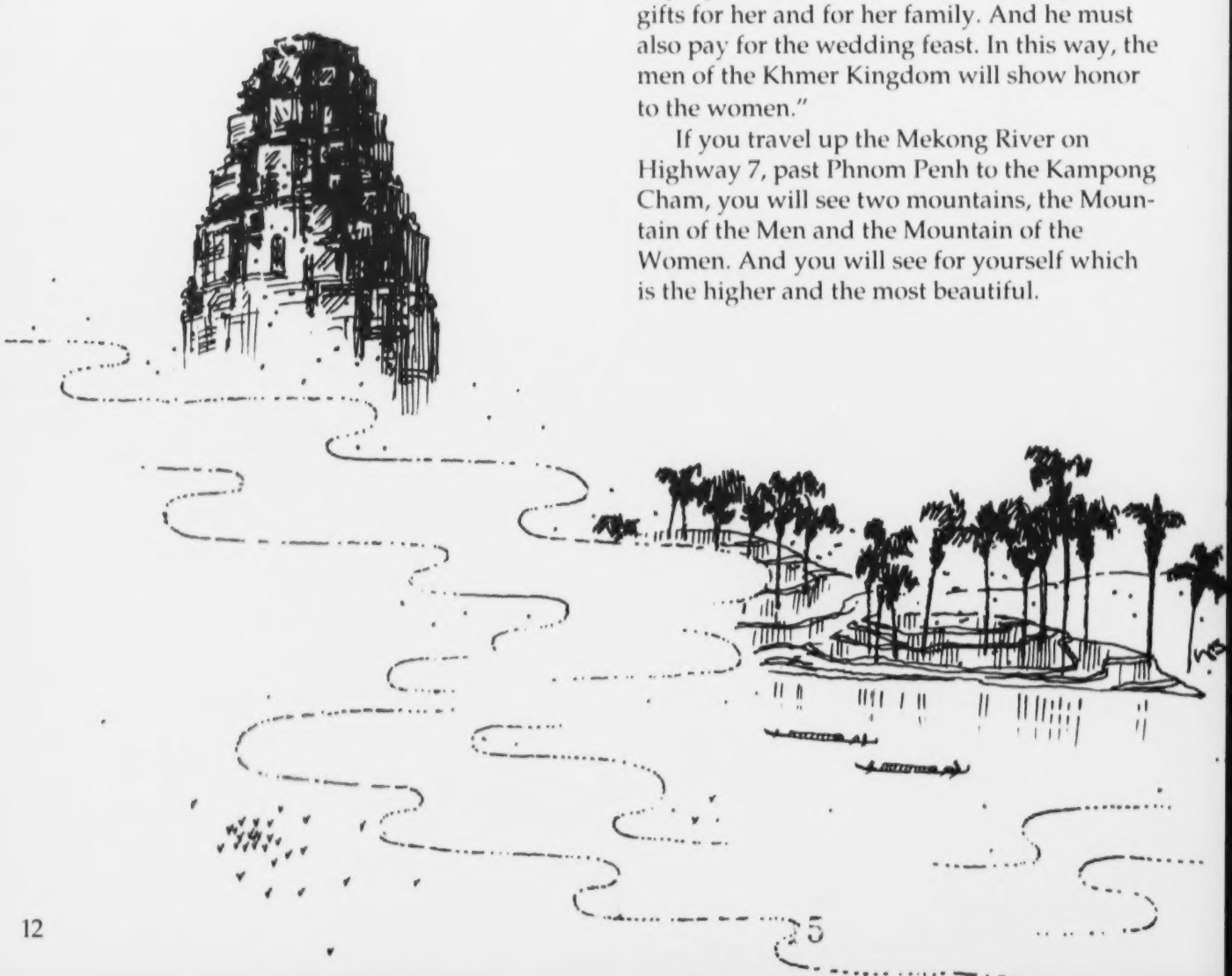
"Very nice," said the king. "It is as lovely to look at as the beautiful daughters of the Khmer Kingdom themselves. Now let me see the work of the men."

To the west, the men's mountain stood on a broad, sturdy base. It rose sharply on all sides, but then it stopped. It was flat on top. It had no peak at all! And when the king and his ministers stood back to compare the two mountains, it was plain to see that the women had won.

Because he was an honorable man, the king kept his word. He sent a proclamation out to all the land, and this is what it said:

"From this day onward, in matters of marriage, it must be the man's responsibility to propose to the woman. He must buy fine gifts for her and for her family. And he must also pay for the wedding feast. In this way, the men of the Khmer Kingdom will show honor to the women."

If you travel up the Mekong River on Highway 7, past Phnom Penh to the Kampong Cham, you will see two mountains, the Mountain of the Men and the Mountain of the Women. And you will see for yourself which is the higher and the most beautiful.



សម្លេងទ្រហោយំរំពងអឺងកងនេះ បានធ្វើឲ្យពួកប្រុសភ្ញាក់ពីដេកអស់ លុះពួកគេសម្លឹងមើលទៅលើមេឃស្រាប់តែឃើញផ្កាយព្រឹកឡើងយ៉ាងត្រចង់មែន។ តែពួកគេពុំបានខ្វល់ឡើយ រួចបែរជានាំគ្នាសើចចំអកដាក់ពួកស្រីៗដោយមានបន្ទីរាច្ចាឡើងថា, "ពួកឯងដឹងទេឥឡូវនេះ យើងប្រាកដជាឈ្នះពួកស្រីៗហើយ, ព្រឹក-ស្អែកនៅពេលថ្ងៃរះ, ព្រះអង្គនឹងយាងមកមើលភ្នំទាំងពីរនេះ ដល់ពេលនោះព្រះអង្គនឹងប្រកាសឲ្យពួកយើងឈ្នះជាមិនខាន។ ដូច្នេះយើងកុំទៅខ្វល់ តោះ! យើងនាំគ្នាចូលដេកឲ្យបានយូរបន្តិចទៀត ដើម្បីឲ្យមានកម្លាំងជប់លៀងរំពឹងជ័យជំនះរបស់យើងទាំងអស់គ្នានៅថ្ងៃស្អែកនេះ។

ដោយសេចក្តីត្រេកអរពេក, ពួកបុរសក៏បបួលគ្នាចូលដេកអស់គ្មានសល់ម្នាក់ឡើយ។ ចំណែកខាងពួកស្រីៗវិញបន្ទាប់ពីប្រកួតពួកបុរសបានហើយ គេក៏នាំគ្នាចាប់ជញ្ជួនដីដរាបដល់ឃើញផ្កាយព្រឹករះមែនទែនទើបនាំគ្នាឈប់សំរាក។

ពេលដែលព្រះអាទិត្យចាប់រះម្តងបន្តិចៗពីទិសបូព៌ា រហូតដល់ផ្ទៃផែនដីអាចមើលឃើញច្បាស់មែនទែន។ ព្រះបាទជ័យវរ្ម័នទីមួយព្រមទាំងអស់ពួកនាហ្ម៊ីនសព្វមុខមន្ត្រី បានដង្ហែព្រះអង្គមកពិនិត្យមើលភ្នំទាំងពីរនោះ។ ពេលដែលព្រះអង្គចោលព្រះនេតឆ្ពោះទៅទិសខាងកើត ស្រាប់តែឃើញភ្នំដែលខ្ពស់ស្រលឹមមានកំពូលយ៉ាងស្អាតឥតឧបមា គួរឲ្យអស្ចារ្យក្នុងចិត្តព្រះអង្គ ល្អមែនហើយស្អាតទៀតផង។ ព្រះអង្គពោលឡើងថា, "នេះបានចំជាកូនស្រីបន្លូលចិត្តរបស់នគរខ្មែរយើងមែន។" រួចព្រះអង្គក៏បង្ហូសទៅមើលភ្នំខាងបុរសម្តង។

ម្តងនេះព្រះអង្គបានចោលព្រះនេតទៅទិសខាងលិច ស្រាប់តែឃើញភ្នំតូចមួយ ហាក់ប៉ិនដូចជានៅធ្វើពំទាន់រួច។ ភ្នំនោះមានកំពូលតែខាងៗ។ រីឯតួកណ្តាលវិញ គឺរាបស្មើគ្មានកំពូលនឹងគេទាល់តែសោះ។ នៅពេលដែលព្រះអង្គ និង អស់នាហ្ម៊ីនសព្វមុខមន្ត្រីឈរទៅឆ្ងាយ ដើម្បីធ្វើការប្រៀបធៀបភ្នំទាំងពីរនេះ។ ទើបបានឃើញថាខាងពួកស្រីៗបានឈ្នះមួយរយភាគរយ។

ព្រះបាទជ័យវរ្ម័នជាស្តេចមួយព្រះអង្គដែលស្មោះត្រង់នឹងប្រជាពលរដ្ឋ។ ព្រះអង្គរក្សាខ្នាប់ នូវពាក្យសន្យារបស់ព្រះអង្គជាមួយនឹងពួកស្រីៗ។ បន្ទាប់មកព្រះអង្គ ក៏បានចាប់ផ្តើមប្រកាសឲ្យប្រជាពលរដ្ឋបានដឹងឮទូទាំងនគរ ដូចមានតទៅនេះ៖

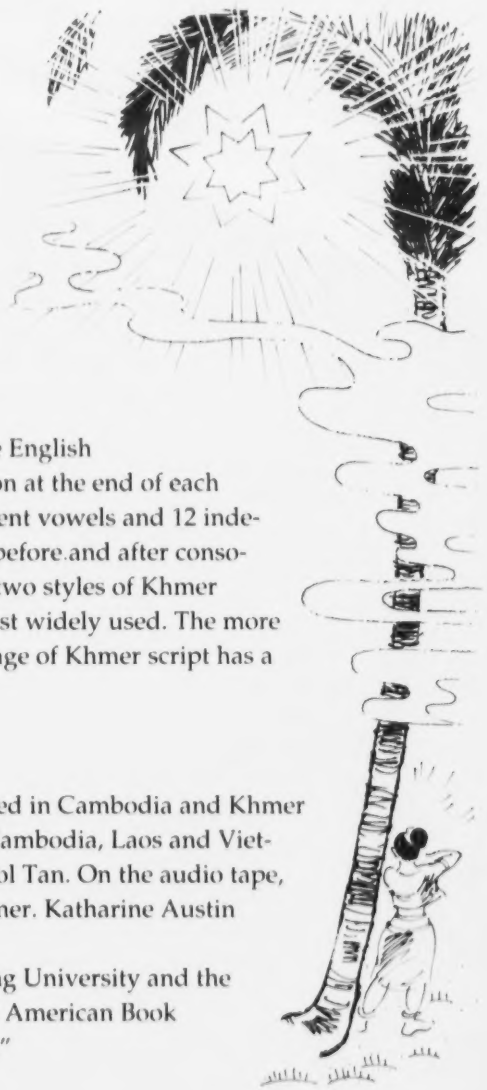
ចាប់តាំងពីថ្ងៃនេះតទៅ ពិធីរៀបមង្គលការ គឺឱ្យបុរសទទួលខុសត្រូវទាំងអស់។ បុរសត្រូវទិញរបស់របរដ៏មានតម្លៃ ដើម្បីលើកជំនូនចូលទៅដណ្តឹងស្រីមកធ្វើជាភរិយាវិញ។ មិនតែប៉ុណ្ណោះបុរសគឺត្រូវចេញប្រាក់សំរាប់រៀបចំពិធីមង្គលការទាំងអស់ទៀតផង។ ធ្វើរបៀបនេះគឺមានន័យថា ប្រុសនៅក្នុងនគរយើងបានផ្តល់កិត្តិយសឲ្យដល់ពួកស្រីៗរបស់យើងហើយ។

បើយើងធ្វើដំណើរពីទីក្រុងភ្នំពេញ ឆ្ពោះទៅកាន់ទីរួមខេត្តកំពុងចាមតាមផ្លូវជាតិលេខ៧ នៅពេលទៅដល់បង្គោលគីឡូម៉ែត្រលេខ១១៦។ ហើយបើយើងចោលក្អែកទៅទិសល្អិសាន នៅខាងឆ្វេងដៃ ចម្ងាយពីផ្លូវជាតិទៅប្រមាណជាមួយគីឡូម៉ែត្រ យើងនឹងឃើញមានភ្នំពីរនៅទន្លឹមគ្នា។ មួយនៅខាងកើតខ្ពស់ ឯមួយទៀតដែលទាបជាងគឺនៅខាងលិច។

ភ្នំខ្ពស់ឈ្មោះភ្នំស្រី! ភ្នំទាបឈ្មោះភ្នំប្រុស!

The Story

Touch Neak, a 78-year-old Cambodian Buddhist monk, told this story in Khmer with broad gestures, lively facial expressions and a lot of laughter. It was recorded at his home in San Francisco and later translated into English. It is part of a longer legend that begins with the story of an unmarried queen who changes marriage customs so she can ask a man to be her husband. The two mountains, or phnoms as they are called in Khmer, really do exist, and on top of one is a beautiful temple.



The Language

Khmer is the name of the official language of Cambodia and of the people who make up 85% of the population. The script, derived from Sanskrit, was brought to Indo-China from India along with Theravada Buddhism. In this story, some words used to address royalty are Pali, the sacred language of Buddhism, which is part of classical Khmer, Lao and Thai languages but may be unfamiliar to contemporary speakers of these languages. Khmer, non-tonal and monosyllabic, has no phonemic stress system. To the ears of native English speakers, Khmer has a staccato quality, with a rising inflection at the end of each sentence. The Khmer alphabet has 33 consonants, 21 dependent vowels and 12 independent vowels. Vowels are written above, below, around, before and after consonants, giving the printed page a flowing appearance. Of the two styles of Khmer script, wedge-shaped (cuneiform) Chrieng characters are most widely used. The more rounded and graceful Mul characters are used for titles. A page of Khmer script has a grace and beauty that is artistically pleasing to the eye.

The Author, Translator and Illustrator

Alice Lucas, a teacher in San Francisco, became interested in Cambodia and Khmer culture through her students, and has traveled throughout Cambodia, Laos and Vietnam. This story, told by Touch Neak, was translated by Samol Tan. On the audio tape, Katharya Um read the English and Jennifer My read the Khmer. Katharine Austin was the recording engineer.

Illustrator You-Shan Tang received his training at Beijing University and the Central Academy of Fine Arts in Beijing. In 1984, he won the American Book Award for his illustrations in the children's book, "Pie Biter."

VOICES OF LIBERTY

TEACHER DISCUSSION GUIDE

THE MOUNTAIN OF THE MEN
AND THE MOUNTAIN OF THE WOMEN

រឿង ភ្នំប្រុស ភ្នំស្រី

SUGGESTIONS FOR TEACHING
WITH THE KHMER FOLK STORY

OBJECTIVES FOR USING BILINGUAL FOLKTALES

Students will:

1. **Increase their awareness and understanding of other cultures** by reading and listening to folktales in English and the original language of the culture represented.
2. **Recognize the four elements of a folktale** present in the folk literature of all cultures:
   - Simplicity of language and ideas
   - Presence of magic, trickery or fantasy
   - A moral
   - Transmission of culture
3. **Develop and reinforce English language skills** by listening, speaking, reading and writing.

   Suggested activities are divided into six categories:

- Pre-reading activities
- Remembering what you read
- Interpreting what you read
- Applying what you read
- Integrating literature with language
- Enrichment, reinforcement and extension

MATERIALS NEEDED

- Class copies of the folktale and audiotapes of the story
- A cassette tape player
- A listening center, if desired, so students can listen to the story in both languages simultaneously
- A wall map of the world
- Pictures and drawings of the culture represented
- Artifacts, films, videos of the culture

INTEGRATING LITERATURE WITH LANGUAGE

Here are some ideas for integrating literature with language that can be used any time during or after reading the story to develop and reinforce language skills.

Listening-Speaking Activities

1. Play the game, "Who Am I?" Map the characters and their personalities on the board. Divide the class into one group for each character. Instruct them to pick out quotes from the text that illustrate the personality of their character. Each group then reads the quotes to the rest of the class for identification.
2. Have students act out the story, using reader's theatre techniques.
3. Brainstorm other solutions to the characters' problems.
4. Dictate key sentences from the story.*
5. Choral activities: Read one line and have the students read the next line (or paragraph).*

Writing-Reading Activities

1. Keep a reader's journal in reaction to the story. Note:
   - things that don't make sense
   - something that doesn't fit
   - important details
   - interesting quotes
   - favorite passages
   - personal responses
2. Write a descriptive paragraph detailing the personalities of the main characters in the story. Compare and contrast.
3. Write a dialogue between the main characters to accompany the action in one story scene.

4. Write a different ending for the story.
5. Write a persuasive paragraph to convince one of the characters to change his or her actions.
6. Create metaphors and similes that describe the personality of the characters.
7. Changing tenses: Ask students to change the tense of a passage from the story. Discuss the difference in feeling this change makes.*
8. Editing: Write a passage incorrectly and ask students to find the errors.
9. Ask students to use vocabulary from the story to write simple, compound and complex sentences.*

Enrichment-Reinforcement and Extension Activities

- Make a picture book retelling the story.
- Make a picture map showing the movement of the characters.
- Play traditional music of the culture while students write in their journals.
- Research customs of the country. Chart and display the information.
- Divide the class into groups to draw sections of the story on large pieces of cardboard to present to another class.
- Make a large map of the country showing major cities, mountains, rivers, lakes, etc.
- Read another folktale and compare with this one.
- Make shadow puppets and present the story as a play.
- Invite people from the community to talk about their country.
- Have a food tasting party.
- Set up a class center with artifacts, pictures and books about the culture of the country.

* **Especially good for LEP students**

INDO-CHINA OR SOUTHEAST ASIA?

Indo-China is the name the French gave to Vietnam, Laos and Cambodia, which were their protectorates from the mid-19th century until 1954. Along with Thailand, Burma and Malaysia, they occupy the peninsula that makes up the large land mass in Southeast Asia. The term acknowledges the geographic and cultural influence of the major countries of Asia, China and India, which dominated the political and cultural growth of the peninsula for well over 1,000 years. Southeast Asia is the term generally used to include Indonesia, the Philippines, Brunei, Singapore, Malaysia, Thailand, Burma, Cambodia, Vietnam and Laos.

Theravada Buddhism and Hinduism were brought to Thailand, Burma, Laos and Cambodia by traders and sailors from India. Their influence is seen in the Sanskrit origins of the written languages of these western and southern Indo-China countries, and the traditional arts such as classical dance and puppetry.

During this same period, China repeatedly invaded and conquered Vietnam. Vietnamese literature is filled with stories of the people's struggles for independence from their powerful and hungry neighbor to the north. Vietnam developed ways of thought and behavior modeled after Confucianism and adopted the Mahayana Buddhism of China. Until the late 17th century, the Vietnamese language was written in Chinese characters. A French priest devised the current system using the Roman alphabet and a combination of nine diacritical marks.

Theravada Buddhists celebrate the New Year on April 15 each year, while the Mahayana New Year, Tet, coincides with the Chinese New Year and is determined by the lunar calendar.

SOUTHEAST ASIA

INDO-CHINA

CAMBODIA: STORY BACKGROUND

Cambodia is relatively small, about the size of Washington state. It is a country with many names, and has had many kinds of governments, rulers and colonizers. Cambodia is the name given to the country by the French who occupied it for 100 years from the mid-19th century until 1954. The people and the language are called Khmer and they speak of their country as Srok Khmer, the land of the Khmer.

Kampuchea means "shrunken country," and is the name for the land that was left to the Cambodians after wars with the Thais and Vietnamese in the late 15th century. The current boundaries of the country were established by the French as they carved up their possessions on the Indo-China peninsula. Although the rich Mekong delta lands were lost to the Vietnamese, there are still many ethnic Khmers living in that area, as well as in the eastern part of Thailand. Some Vietnamese Cambodians have immigrated to the United States, bringing with them both languages and cultures.

Pali, the royal language spoken by the king in "The Mountain of the Men and the Mountain of the Women" and used to address him, is preserved in the writings of the monks of Thailand, Laos and Cambodia. It will not be familiar to most Cambodians today unless they were educated by the monks in one of these countries.

At the time this story takes place, the Angkor Empire was at the beginning of an 800-year period of expansion and cultural development.

King Jayavaraman I united all the parts of Cambodia in about 400 A.D. He and his descendants built a great complex of reservoirs, canals, roads and elaborately decorated temples, palaces and public buildings that eventually covered 79 square miles in the northwest part of Cambodia near the great Tonle Sap Lake. Eventually, the empire collapsed under the pressure of exhausted resources within, and attack by the Thais and Vietnamese from without.

It is said that many centuries before King Jayavaraman I there was a queen who ruled Cambodia. She had no husband, and changed the courtship and marriage customs to make it possible for her to choose a mate. This marriage custom continued for hundreds of years until it was changed as told in this story.

Cambodia is a country that prior to 1975 relied on deference to elders, the educated, monks and royalty. Peasants had little education, wealth or power under any of its rulers. They were attracted by communism's appeal for revolt and joined with the Khmer Rouge in a military takeover that resulted in the total dismantling of Cambodia's social structure, the destruction of the culture and the death of up to two million people.

TIES BETWEEN SCHOOL AND HOME

Most Cambodian children in the United States know little or nothing about the history, geography and culture of their country. Student research and reporting projects assigned for class may involve parents in a way that enhances school-home relationships, authenticates student escape experiences, and shows that others value the Khmer culture.

It is suggested that the tape and story be loaned to Khmer families at the beginning of such a research project, or just for the pleasure of hearing and seeing a traditional story in their own language.

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CAMBODIA

IDEAS FOR TEACHING THE CAMBODIAN FOLK STORY

THE MOUNTAIN OF THE MEN AND THE MOUNTAIN OF THE WOMEN

PRE-READING ACTIVITIES

- Ask students what they know about Cambodia and list or "map" their responses on the board. (Cambodia is the name most Westerners use when talking about the country, but it is also known as Kampuchea. Its people and its language both are called Khmer.)
- Locate Cambodia (or Kampuchea) on a wall map of the world.
- Show pictures and/or artifacts. Discuss Cambodian culture, history, geography and language. (See the short reference section at the end of the story background.) Add this information to the mapping activity.

MOTIVATION

- Briefly introduce the four basic elements of a folktale and map them on the board. Ask the students to keep these elements in mind as they listen to the story.
- Introduce the characters: King Jayavaraman I and the young Cambodian women and men.
- Ask a prediction question:
  Ask students to tell about dating and marriage customs in their country. Ask if they know the reasons for these customs. Point out that the reasons for most customs have been forgotten, even though we continue to practice the cultural tradition.

  In this story there is a special request made to change a cultural tradition. A contest takes place which pits cleverness against strength. Which do you think will win?
- Look at the illustrations. What do they tell you about:

  The land and the climate of Cambodia?

  When the story takes place, now or long ago?

  The relationship of the characters?

  The action or plot of the story?

VOCABULARY

You are the best person to decide which words in the story need explanation. After listening and reading, students may suggest words that they want explained. Some words might be:

Mekong	task	bamboo
custom	profit	bold

Make the new words comprehensible by using one or more of the following strategies:

1. In pairs or small groups, students make vocabulary cards and use them:
   - as flash cards
   - to play matching games
   - to do word sorts or categorize
   - to do close activities
   - to do grammar sorts (verbs, nouns, adjectives, etc.)
2. Draw pictures of the new vocabulary and add to an on-going word bank.
3. Create a bulletin board showing words and concepts.
4. Keep a personal "new word" dictionary.

STUDENT ACTIVITIES WORKSHEETS should be presented only after students have enjoyed the entire story. ALL OF THE SUGGESTED ACTIVITIES SHOULD NOT BE USED. You will know best what is appropriate for your class depending on student need and interest.

STUDENT WORKSHEET

THE MOUNTAIN OF THE MEN AND THE MOUNTAIN OF THE WOMEN

PART ONE

Your name or names of students in your group _____

_____

After listening to and reading the whole story, listen to the taped story a second time, while following in the story in the book. When you hear more music: **STOP**

Work alone, with a partner or in a group to answer these questions:

Remembering What You Read

1. What was the marriage custom in Cambodia at the time of the story? _____

_____

_____

2. What was the young women's special request? _____

_____

_____

3. What reasons did the young women give the king for wanting to change the custom? _____

_____

_____

Understanding What You Read

1. Why might King Jayavaraman I want to keep the custom the same? _____

_____

2. The young women trusted the king. What great thing had he done for the Kingdom of Cambodia?_____

_____

3. What would you have done if you were the king? _____

_____

PART TWO

When you have finished these questions, start the tape recorder again and listen as you read until you hear the music again, then answer these questions.

Remembering What You Read

1. What is the task the young women propose to the king? Who is to work on this task?_____

_____

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_____

2. The task is to take five days. How will the young men and young women know when to start and stop work? _____

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_____

3. Which rises in the sky first, the Morning Star or the Sun? Is the sky still dark when the Morning Star rises? _____

_____

_____

Understanding What You Read

1. What were the king's reasons for agreeing to the plan? _____

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2. Who took credit for the plan to build the mountains? _____

_____

_____

3. Why did the young men laugh when the king told them that the young women wanted to change the marriage custom? _____

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PART THREE

Listen to the taped story again until you hear the music, then answer these questions.

Remembering What You Read

1. What is the first thing the young women did to get ready to build their mountain? _____

2. When did the young women do most of their work? What were the young men doing at these times? _____

3. What did the young women do on the second day? On the third day? On the fourth day? What did the young men think the women were doing? _____

Understanding What You Read

1. What happened when the young women lit the candle in their Morning Star lantern? What did the men think? _____

2. Did the young women in the story get what they want? How did they do it? _____

3. Do you think it was fair for the young women to win the contest the way they did? _____

Applying What You Read

(These questions may be used by the teacher in a class discussion or assigned to a more advanced class as a writing assignment. In either case, all the questions should not be used.)

1. The story says that boys or young men are stronger than girls and young women? Do you think this is true? Are there different kinds of strength? What kinds of strength were shown in this story? _____

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2. The author of this story sometimes calls the characters boys and girls and sometimes young men and young women. People married when they were 14 to 16 years old in Cambodia. Do you think they are old enough to be called young women and young men? _____

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3. What values were important to King Jayavaraman in this story? _____

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